

A
R E V I E W

Of that which
RICHARD HUBBERTHORN

Did affirme to the

K I N G

A S

The chief Principle of the
Q U A K E R S .

Whereby it doth appear that *HUBBERTHORN* did not declare
fully the Quakers Principle.

WRITTEN

In a friendly way to undeceive the *Q U A K E R S* if possible, and to prevent others from falling into their errors.

L O N D O N

Printed, by J. C. 1661.

REVIEW

OF THAT WHICH
RICHARD HUBBERT HORN

Did Publish to the

KING

A 2

THE chief Principle of the

QUAKERS.

Whether it doth appear that HUBB-

ERT HORN did not declare

fully the Quakers Principles.

WRITTEN

In a friendly way to undeceive the Quakers & all good
people and to prevent others from being misled by their errors.

LONDON

Printed by A. C. Miller.

(1)
My Friend:

YOU and I having had some speech about that place, *John. 1. 9.* That Christ is the light that lighteneth every one that comes into the world: Which in the conference betwixt the King and Hubbertborne is termed *your principle*, viz. that every man in the world hath within himself a sufficient light, (and that without Scriptures) to instruct and guide him in all things appertaining unto God for his salvation, if the fault be not in himself. And this you conclude from that saying, He is the light that lighteneth every one that comes into the world, *John. 1. 9.* Although that Hubbertborne declared not that principle in these very words to the Kings; yet others of your way do affirme, that the light which is in every man, is of it self, without Scriptures, Churches, Fatheres, Teachers, or Tutors, from Christian parents, or others, a sufficient guide to salvation. This assertion you would not deny. Afterthoughts upon this our Conference made me write these lines; which I Pray you seriously consider.

This I affirme, that Iesus Christ, the second person in the blessed Trinity, consists of two natures; that of the Deity, & that of the Humanity. The Deity is from Eternity; but so is not the Humanity. This place in St. *John* speaks of Christ's Deity; as he was God from all eternity, he enlighteneth every one that comes into the world. But this faith *James Nayler* denieth, crying out that in so saying, thou dividest Christ, thereby plunging himself into a condemned heresie, viz. that our Lord consisted not of two natures; but for some help to our understanding, you may be pleased to consider that *Eusebius* in his third book of his Ecclesiastical History, Chapter 21. speaking there upon what occasion the Four Gospels were written, saith that *John* preached, but writ nothing, till by intreaty he was moved. Now other Authors write more plainly who moved him, and upon what occasion; namely for that *Ebion* and *Cerinthus*, two Arch-hereticks did then deny and oppose the Deity of Iesus Christ, the Bishops in Asia desired St. *John* to write his Gospel in opposition of them Hereticks: which he then did, and began his Gospel as you see; *In the beginning was the word, and the word was God &c.* This in *Eusebius* is very remarkable; for saith he, *He wrote nothing till he was moved*; and then omitted the Genealogie of Christ, amply laid down by *Matthew* and *Luke*, and begins his Gospel with the Divinity of Christ, which is thus; *In the beginning was the word, and the word was with God, and the word was God; and all things were made by him, and without him nothing was made, that was made.* Marke, I pray you, how manifestly plain this is spoke of the Deity of Iesus. Moreover St. *John* goes on upon the same Subject, ver. 4. *In him was life, and the life was the light of men.* Now that was the true light, St. *John* saith, that lighteneth every one that comes into the world, ver. 9. A like speech St. *Paul* hath, *Heb. 1. 3.* By him, saith the Apostle, he made the worlds, speaking there of more then one, namely worlds, visible and invisible. The meaning there is explained in another place, *Coloss. 1. 17. 18.* By him all things were created, that are in Heaven, or that are in earth, visible and invisible, whether they be Thrones, or Dominions, or principalities, or powers, all things were created by him; and for him; and that he was before all things, and by him all things consist. This must be meant of the deity only; for the humanity was not then in being, till many hundreds, yea some thousands of years after the Creation. Moreover Christ is called the wisdom of God, *1 Cor. 1. 24.* and so he is to be with God from everlasting, before ever the earth was laid; and when the earth was laid, then was I, saith that Text, *1.* what I? Christ Iesus, termed *Provr. 8.* and *1 Cor. 1.* called the wisdom of the Father. I was with him, as one brought up with him; and I was daily his delight. Yea he was with him in the Creation, and by him man was made; for there was nothing made without him.

The natural man is the breath of life, and man is made a living soul, Gen. 1. 27. This spirit, or breath of God, made the soul immortal; and in this is a Candle, or Lamp, planted, which is called the candle of the Lord, which gives light to all our actions; and thoughts, searching even to the inmost parts of the belly, Prov. 20. 27. And this is no other but the conscience, in which is written the natural, or moral Law, Rom. 2. which instructeth the conscience; which accordingly doth now either accuse, or excuse, and in the judgement day shall with God acquit, or condemn. And this is the light or candle of the Lord, in Scripture so called, that lighteth every one that comes into the world. But this light alone, without *Moses* and the Prophets, declared not, nor instructed men in the Ordinances, Services, and Judgements of *Moses* Law; neither doth it, without the Scriptures of the new Testament, the Apostles and Successors, teach the doctrine of Christianity. This light alone instructs not men in the doctrine, either in the Old or New Testament, any further than they are the same with the Law of nature. For the Statutes and Judgements, which by *Moses* were made known to *Israel*, were not shewed to any other Nation, but to them alone, *Psal.* 147. ver. 20. And as for the doctrine of Christ, no natural light informs men of it. For who can by nature without Scriptures, Church, Fathers, Teachers, or Tutors, by Christian parents, or others, come to believe in him that was Crucified at Jerusalem, as in the true eternal Almighty God, and Saviour of the world? yea or to believe any particular point of Christian doctrine, that is not radicated and rooted in the Law of nature? The boldness of this assertion is a wonderment to men. O Lord, how doth Heresie bewitch, and brazen mens foreheads! Doth not common experience stare them in their faces, and tell them, that let their pretence be what it will, there's not one Quaker, that could talk, confert, or dispute so as they do, but that they have been first tutored among Christians, Scriptures, or books? yea and Christians have been the *Sampsons* Heifers to help these Philistines. For, alas! without the help of Scriptures they could no more speak of the mysteries of *Moses* law, and Christs Gospel, then the Philistines could of *Sampsons* Riddle, without the help of his wife.

And therefore my friends, blush with a holy shame for this bold assertion and repent. If the doctrine, and mysteries of Christian Religion could have been known without help of Scriptures, or Christian Churches, or teachers, what need the Apostles to have been sent forth into all the world, and that with so great effusion of blood, to publish that which was known before, or might have been known without their help? That were to make our Lord needlessly profuse of his servants blood. And what need was there, that they must stay in *Hierusalem*, till they were endowed with power of working miracles? For without doing some miraculous works, the people were not bound to believe the Apostles: for so our Lord said, *If I had not done the works amongst them, which no other man did, they had not believed: but now their sin remaineth*, John 15. 23, 24. Moreover St. Paul saith *How shall we escape, if we neglect the doctrine of so great salvation?* confirmed by so many miracles, signes and wonders, *Heb.* 2. 3, 4. And therefore doubtless the mystic of Christian Religion is not intamped in the Law of nature. For then it might have been known without such a conflux of miracles, to have witnessed it to us. *How can they believe without a Preacher?* saith St. Paul, *Rom.* 10. 14. that is, they cannot. The natural man cannot understand the things that be of God. The Wise men of the East, notwithstanding their great talents of natural wisdom and knowledge, must come to Christ; the Eunuch must hear *Philip*; *Cornelius* must lend for *Peter*, without which no light was able to inform them in all things, needful to salvation. And therefore for any to pretend to know by the light that is in every man, (and that by it alone, without any Scriptures, or books, churches, teachers, or tutors) to know every thing needful for his salvation, doubtless is a great error, and such an one as upon which many others do depend: as namely, it forceth them off from Christianity, yea and to leave off all the ordinances

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of Christs Church, both Sacraments, Lords daies, yea all daies dedicated by the Church to the service of our Lord, the which Quakers now do; and indeed to centre in very Gentilisme, not observing in Christianity any more but what the law of nature teacheth onely. I do not say, that Christ cannot teach without Scriptures, Churches, Preachers, &c. For he who is God blessed for ever, can do all things, and with him nothing is impossible. He can make bread of Stones, and Fish of Serpents, for his children. He could cure *Naaman* without washing seven times in *Jordan*; and save also people without Scriptures, Churches, Teachers, or Sacraments; but for us to trust, and that contrary to his revealed divine wisdom directing, is a most unpardonable presumption. And yet so these streits do the principles of Quakers drive them upon. But this is a sad condition, that poor deluded souls are in: and therefore O my friends, stand, pause, and consider your danger. Scripture saith, that Heresie proceeds from worse to worse. 2. *Tim.* 3. 13; Heresie is a dart, that strikes through the liver; whereby the soule, like the poore bird, hasterh to the Snare, & knoweth not that it is for her life; But her house, saith that Text, is the way to hell, going down to the Chambers of death. *Prov.* 7. 33. 27. Such deluded Souls forsake the Church, the guid of their youth, and forget the Covenant of their God. Their house inclineth unto death, and their pathes unto the dead. None that go unto her, returne again, neither take they hold of the pathes of life. *Prov.* 2. These passages the Ancient Fathers (as *Vincentius Lirinensis*, in his *Golden rule* saith) are principally meant of Hereticks, deluding poor souls: but your boldness saith, the Fathers have erred; and *James Naylour*, even to me, said, that the spirit which searcheth all things, even the deep things of God, hath revealed unto him, and many more, that which Teachers and their Churches, Parents and Tutors were all Ignorant of, though they had the Scriptures, said he, often talked over. This is according to their principle, that the Spirit instructed them, and that without Scriptures, Churches, Teachers, or Christian Tutors.

I answer, This assertion is so audaciously bold, that it cannot be paralleled by any Hereticks. But this I pray these men to think upon, that their boasting of the Spirit is the very way of the worst of Hereticks; and if they can demonstratively make it appeare, that their Spirit, upon which for infallibility they so much boast of, is any better then the very worst spirit of all Hereticks that ever was in the world, both I and many others will be of their Religion. But alas my Friends, I know you cannot do this; you can do nothing but condemne the Church, and Fathers, and boast of your particular spirit; and so did all Hereticks. Consider moreover our Lord did not make promise of sending the Holy Ghost to any particular men which were averse from the Church, but to the Church in general, for them to decree, to bind and loose, when they were gathered together. He said, he would be with them, and that to the end of the world: and what they did on earth, the same he would confirme in heaven. Particular men, Sons of the Church, had his spirit for particular ends, prefigurable for people in their condition, namely to hear and obey their guides and superiours. Obey those whome God hath set over you, (saith the Scriptures) and submit your selves, for they watch for your souls, as they that must give account thereof. *Hebr.* 13. 17. It is true, that in the Apostles daies, several members had several gifts, but ever by one and the same spirit; and that for the good of the Church. And in this kinde the spirits of the Prophets were subject to the Prophets, that so there might be no Schisme in the Body, or Church. 1. *Cor.* 12. To this end, though St. Paul were taught his Gospel of God, and not of man, and had an extraordinary calling from Christ himself, yet as he saith, he was sent to *Jerusalem* by revelation, to confer the same Gospel, which he had preached, with the Elders, which were the Apostles before him; *least* (saith he) I had runne or should runne in vaine. *Galat.* 2. 1. 2. Behold the Humility of St. Paul! But you will say in *Elisb's* words, that Inspiration of the Almighty giveth understanding; and great men are

not alwaies wise men, neither do the aged alwaies understand Judgement. *Job. 32.* I answer, *Job* Freinds, as confident as they were of a right spirit, were deceived. For God Almighty saith, that they had not spoken right, as his servant *Job* had done. And therefore said God, Take a Sacrifice, and go to my servant *Job*, and let him pray for you: for him will I accept, least I deale with you after your folly. *Job. 41.* This is a good fample for Sectaries, that without they be reconciled to the Church, and the Church pray for them, notwithstanding their Confidence in the spirit, God will deale with them after their folly, ver. 3. And therefore my Freinds, be wise. Good men have been deceived, and why may not you? Be serious in your thoughts, for your Soules lye at the Stake. Be advised by the Prophet *Jeremy*, who saith, Thus saith the Lord, Stand in the wayes and see, and ask for the old paths, where is the good way, and walke therein; and ye shall finde rest to your Soules. *Jerem. 6. 16.* This is the language of holy Scriptures. God bids *Israel* to aske of the Ancient daies, that were before them. *Deut. 4.* and appointeth the Fathers to declare unto the Children, the use of Ancient monuments. *Jos. 4.* and of Ceremonies, *Exod. 12.* And *Gideon* professeth his beleife of the Miracles which his Fathers had told him. *Judges. 6.* and the Psalmist saith, we have heard with our eares, O God; our Fathers have told us, *Psal. 44.* and again, I have considered the dayes of old, and the years of Ancient times, *Psal. 77.* and *Moses* bids us remember the daies of old, and the years of many Generations, Ask the Fathers, saith he, and they shall shew thee; the Elders, and they will teach thee, *Deut. 33.* O my Freinds, this was the way of Gods people, both in the old and new Testament. See an example of this in the Song of *Solomon*, Tell me, O thou fairest among women, whom my soul loveth, where thou feedest, If thou knowest not, saith the Spoule, go thy way forth by the foot-steps of the flocks, and feed thy kids by the Shepherds Tents. *Canticles. 1. 7. 8.* *Augustine* cites the Rabbies exposition of this place, who say, The Congregation, which is like to a fair Virgin, and whom my soul loveth, saith God, let her walk in the wayes of just men, and order her wayes by the mouth of her Governors (not by her private conception) & let her lead her posterity, & learn her Children, which are like unto kids of the Goates, to go unto the Synagogues and the Schooles. Thus speak the Scriptures, and Antient Interpreters, farre differing from your way. The Apostle bids us, keep the customs of the Church. *1. Cor. 11. 16.* Also, hat we hold fast the Traditions, which we have learned, whether by word, or by Epistle. *2. Thess. 2. 15.* Also our Lord bids us hear the Church, and obey the Church; and he that will not, is to be accounted as a Heathen, and a Publican. *Matth. 18. 17.* Answerable is that in *2. Thess. 3. 14.* If any man obey not our word, saith the Apostle, note that man, and have no company with him. Again, Obey those, that have the rule over you: for they watch for your soules, and must give an account for them, that they may do it with joy, and not with greife; for that is unprofitable for you. *Hebr. 13. 17.* Marke that; for the greiving your Passours now will be grievous to you in the judgement day. But by your doctrine you acknowledge not for your soules neither rulers, teachers, nor guids, but only the light within you, for which you alledge *Jsa. 30. 10.* Thy teachers shall not be removed into a corner any more, but thy eyes shall see thy Teachers. But according to your doctrine, this light, viz. your teacher in every man, less or more, was never in any other corner, then where he is now. Besides all this, the old Testament sheweth that if any controversies did arise, for resolution the Jewes were to go to the Priests of the Levitical tribe, *Deut. 17.* but according to your doctrine neither they nor you ought to go either to ruler, Priest, or teacher; for thats within you; a light that lighteneth every man borne of a woman: which light was never in any other corner, then in that which it is in now.

O my Freinds, we count many of you honest men and rational men, and wonder at your Stupid senselesness. O Lord, what hath bewitched you? Some foregoing sins certainly

rainly hath provoked the Almighty, so that he hath permitted an evil spirit to delude you. Consider your by-past lives with trembling. Many of your leaders, before they were Quakers, were in Armes against the King and the Church, thereby to get a liberty to serve God without trouble in the Flesh; and by consequence to make void the Cross of Christ. O this was a deadly Sin; you fought against your Sovereign to gain a liberty to the flesh. Also many of you have renounced the Baptisme, that you had received in the name of the Blessid Trinity into the faith of Christs Church. O, this was a deadly Sin; by which in a manner you did put your selves out of Gods Protection, and so became active Instruments to the Devill, for rebellion, or heresy. I do not say all have thus done, but I say some; and perhaps others by a loose and evil life, made some gradual Steps into, or towards this way.

But you will object, and I have heard it objected, that you are now become what you now be, of better lives then ever you were before. O my Friends, let not a good life in Schisme or heresie delude you; for by the seeming good lives of Hereticks the Devil hath ever promoted his Kingdome. So *Corah* and his complies were of seeming good lives, and notable Oratours; for which they compared themselves with *Moses* and *Aaron*, *Numbers* the 16. The Israelites thought so also, crying out against *Moses*, ye have slain the Lords people, said they, verse 14. And truly, as it was then, so it ever was, that the Schismaticks that pretend to reforme their mother-Church, generally they seem to be of bet ter lives, then the Church was of: for if this were not so, they could have deluded very few. But so it ever happens; Ministers of Satan transforme themselves into the habits of Angels of light, to deceive. 2. *Cor.* 11. 13. 14. 15. And therefore let not this gloss keep you in snares, but deliver thy soul as a Roe from the hand of the Hunter, and as a bird from the hand of the Fowler, *Prov.* 6. 5. you that are opposers of Gods Church, if possible, recover your selves out of the Snare of the Devil, who as yet by him are led Captive at his will, 2. *Tim.* 2. 26. Which that you may, shall be the earnest prayer of your faithfull Friend,

T. S.

POSTSCRIPT.

Q. What esteem do you beare to the Scriptures of the old and new Testament?

A. We account of them the very best of all writings, and as they issue forth from their Original Authors, they then were the pure word of God; but as they have passed through the hands of many Copies, and since them againe of many Translators and Printers, these Scriptures have in length of time passing through the Antichristian chanel, contracted some Rust, and are now helped by the Spirit in the former, which is no other but the same Spirit, by which at first these Scriptures were declared to the world.

Q. But for that they were declared to several people, and that upon several occasions, at what use are they now of to another people, and that also in another generation?

A. Of great use, if applied by the same Spirit to others to the same end for which at first they were given forth, then are they profitable for doctrine, reproof, correction & Instruction, 2 Tim. 3. 16.

Q. But are they not also profitable to himselfe that hath the Spirit?

A. Not for these ends; for he needeth them not, he having the unfeigned that teacheth him all things, 1 Joh. 2. 20. Teache deepe things of God, 1. Cor. 2. 10. And needeth not that any man teach him, for he hath the Anointing faith, that teacheth him all things, 1. Joh. 2. 27. so that for a particular mans salvation that hath the Anointing, the written Scriptures profit him nothing.

Q. Why then do they preach by Scriptures or in Scriptures phrases? this argueth that we need the help of Scriptures to preach by.

A. It is for the sake of others who so highly esteeme of Scriptures we are forced to use, that they so highly esteeme, to convince them by; and moreover in this we seem weak with the weak, that we might save some, 1. Cor. 9. and in this kind did Humphry Woulridge as he said condescend to rebaptise a woman, not that he regarded baptism, but that the woman had a mind to be dipped, he condescended to her weakness, that thereby he might bring her out of the water unto the Rock; this he mentioneth in his book which he intitlesh, The unlimited God.

Reply.

This is the very answer that Josiah Carbrane the pretended prophet to John Roberts who made himself God; he that writes heard him speak it, that they used not Scriptures for their own sakes, but for the sakes of others, and moreover that they would deale with any men even with their own weapons, viz. Scriptures; so he spake there were six or seven that fell down before Justice Hubberts. Face & worshipped this Roberts for a God, as the woman worshipped Naylor for a Christ; but as Naylor was worshipped and Pillered for his blasphemy; so was Roberts and his worshippers sent by Justice Hubberts to the prison in St. Joes's. But why was it said the woman worshipped James Naylor for a Christ, and Roberts by his tollers was worshipped for a God? why not the Christ and the God, but a Christ and a God?

Ans. James Naylors answer was that in whomsoever the light viz. Christ is eminent the same is a Christ or Saviour; Obadiah ver. 21. Saviours shall come on mount Sion to judge the mount of Esau; and in the same sense would Roberts prove himself a God. Thus we see how horribly the Scriptures are abused.

FINIS.